

Why is *Lighthouse Trails* providing a platform for Roman Catholic Theology?

by Jeremy James



In this age of great deception, we sorely need watchmen who recognize the countless ways that false teachings are infiltrating the church. When one considers the urgent need for sound counsel and loud warnings, the number of websites devoted to this task is actually very small. *Lighthouse Trails* [LT] is one of the best known of these online discernment ministries. In addition to its very helpful and extensive archive of discernment material and scholarly analysis, it publishes in hardcopy format a wide range of good quality books and other material relating to discernment.

In light of their excellent output to date and their evident commitment to quality, it is very difficult to understand how they could have published their recent tract, *The Catholic Mary & Her Eucharistic Christ* by Roger Oakland [See copy at [this link](#)].

The extent to which it incorporates lengthy, uncontested quotations from Roman Catholic theology – most of which contribute little or nothing to the points being made in the tract – is just one matter of concern. Naturally a good knowledge of Catholic theology is sometimes needed to expose aspects of its false teaching, but there is a vast disparity between the extensive quotations supplied in the tract, all of which extol the Catholic Mary, and the surprisingly muted attempt to refute them.

Incredibly, it would seem necessary to delete only a few statements from the tract as a whole and it could be used thereafter as a leaflet promoting the Catholic Mary and her Eucharistic Christ!

I don't make this claim lightly. In order to properly gauge the validity of my concerns the reader is advised to read the tract from beginning to end. Excluding the endnotes and the appendix it runs to about 3,900 words.

What a Christian tract should do

Before analyzing the LT tract, we first need to remind ourselves what a good Christian tract should do. To the extent that it deals with the dangers posed by a false teaching, it should state unambiguously throughout that the teaching *is* false and that it *is* dangerous. The reader should not be left in any doubt about the harm that would result from adopting or accepting such a teaching. The motives of those who promote the teaching and who seek to infiltrate it into the church should also be exposed. And strong Biblical quotations should be cited to support and elucidate the points being made.

There is hardly anything controversial about this approach, but it is abandoned in the LT tract in favor of a format that could at times be mistaken for a qualified endorsement of the subject it purports to condemn. (Again I would ask the reader to consult the tract itself and not base his or her assessment wholly on the material cited in this paper.)

Let's look at some simple statistics. In all, the tract contains only 4 passages of Scripture – a total of 146 words. In contrast it has 28 verbatim quotations in support of the Marian heresy, a total of 1,767 words – **twelve** times more! Of these 28 quotations, 2 are by the Pope and 17 are by the so-called 'Virgin Mary' (i.e. Satan), transmitted via the deceived and deluded Marian visionaries.

In most of the 28 cases it is very difficult to see what constructive contribution the quotation makes to the tract. In no instance does the author assert that what he has just quoted is base heresy. In fact, most of the 28 quotations get off scot-free. We would also note that many recognized words of caution, which might otherwise alert the reader, are inexplicably missing from the tract, such as *heresy, idolatry, idol, demonic, evil, wicked, lie, deception, goddess, harmful, witchcraft, and occult*.

Too little, too late

To illustrate how deferential the tract actually is, we list here the only statements that give a transparent rejection of the Marian doctrine:

In my book, *Another Jesus: the Eucharist Christ and the New Evangelization*, I show how the apparitions of Mary contradict the Scriptures and offer a false gospel. She, or more accurately it, is not the Mary of the Bible, but rather a satanic counterfeit. Therefore, would a demon endeavor to lead the world to worship and trust the true Jesus of the Bible? Or is it more likely that these impostors would direct the people of the world to worship “another Jesus” or a false christ?

This is in fact the penultimate paragraph in the tract. By the time the reader has reached this point, the warning that everything relating to "Mary" is a dangerous Satanic lie will have very little practical effect. The reader will by that stage have absorbed numerous adulatory quotations about "Mary" and her supposed miracles, augmented in many places by statements by the author which could easily be taken as *sotto voce* endorsements of their authenticity. These ambiguous statements include the following (Please remember that they are written by the author of the tract and not by the Marian worshippers whom he quotes liberally):

It can be documented that a woman claiming to be the mother of Jesus has been appearing in numerous places all over the world for some time. Those who follow the apparitions are very aware of the Mary-Eucharist connection that cannot be ignored.

Throughout the world, the apparition of Mary is emphasizing the importance of the Eucharist...This is no surprise to the millions who are devoted to the "Blessed Mother." Those who follow her messages are aware of an interesting prediction made by Catholic Saint John Bosco in 1862 [quotation cited]...Many believe this prophecy is near fulfillment...Of course, Marian apparitions have always stressed the great importance of the Eucharist. In particular, the "Queen of Heaven" has repeatedly stated that the Eucharist, once consecrated by a priest, becomes the literal body, blood, soul, and divinity of Jesus, and is therefore worthy of worship and adoration. For example, "Mary" focused much attention on her Son's true presence in the Eucharist in the now famous apparitions to Catherine Laboure at Rue du Bac, Paris in 1830.

...In fact, nearly every popular apparition today stresses the importance of the Eucharist. "Mary" emphatically encourages all believers to receive the Blessed Sacrament as often as possible in order to receive the needed graces for salvation. She also stresses the important role that the Eucharistic Jesus will have in the last days.

In conjunction with these messages, many Eucharistic "miracles" have been reported. These miracles include bleeding and pulsating Communion Hosts (wafers), Hosts that do not decompose, Hosts that speak, and Hosts that transform into the image of a man – presumably Jesus. Tests at several apparition sites confirm that the blood emanating from miraculous Hosts is authentic. These miracles are presented as proof by the apparition that Christ is truly present under the appearance of the consecrated Communion wafer.

Those who espouse the Marian apparitions are united in their belief that the apparitions have, over the centuries, increasingly pointed to the central importance of the Eucharist...

There is undeniably a strong devotion to the Eucharist at the Fatima apparition site. However, the Queen of Heaven's Eucharistic emphasis at Medjugorje is arguably greater. Our Lady of Medjugorje has time after time told visionaries to worship and adore Jesus in the Eucharist and to frequently partake in Holy Communion...

Those who have visited Medjugorje or examined Our Lady's messages are convinced that the apparition teaches that the Eucharist is the source and summit of Catholic life...

Apparitions from the four corners of the globe express this common and central theme: The Eucharist has the power to transform the world; the Eucharist should be worshipped; Eucharistic adoration will bring peace and unity. Messages originating from such diverse places as Amsterdam, Holland; Akita, Japan; Rome, Italy; Naju, Korea; Bayside, New York; and Budapest, Hungary all convey this common idea...

Interestingly enough, in the last example just given, the Mary apparition discloses that she is responsible for making these signs and wonders happen (rather than there being a natural rendering of the host itself). In other words, unusual miracles are performed by this apparition to make it appear that the host is truly the flesh and blood of Jesus.

The apparition of Mary explains that the culmination of her apparitions will usher in the Eucharistic Reign of Jesus. To Father Gobbi, the head of the Marian Movement of Priests, she proclaims that the Eucharistic Jesus will soon transform humanity!

...Marian experts agree that the triumph of Mary's immaculate heart, prophesied at Fatima, will be directly linked to perpetual adoration of the Blessed Sacrament...will victoriously culminate in the Eucharistic reign of Jesus:

...this survey of messages given by the "Mother of the Eucharist" around the world, shows that the apparition that claims to be Mary consistently directs followers to concentrate on Christ's Real Presence in the Eucharist. And as if to corroborate "Mary's" messages, at many of these apparition sites, Eucharistic miracles such as bleeding Communion Hosts have occurred.

For example, in Betania, Venezuela, the location of a popular Marian apparition, a bleeding Communion Host was analyzed chemically. The analyzed sample was found to be human blood. Here is a summary of the Betania Eucharistic miracle as recorded in the book, *Cenacle Formation Manual and Prayer Book*. This book is distributed by the Eucharistic Apostles of Divine Mercy, and chronicles many Eucharistic miracles [two detailed Catholic quotations cited]...Many more examples could be cited. For instance, in Stich, Germany, a bleeding Host that stained the altar cloth was chemically analyzed at the Polyclinical Institute of the University of Zurich. No one at the institute was made aware of the source of the stains. The stains were analyzed by four different methods of chemical identification and in each case the findings were the same – the stains were human blood.

If "Mary's" apparitions don't convince the skeptic, and if miracles aren't enough to persuade the cynic...Apparitions of "Jesus" himself are appearing. Yes, apparitions of Jesus have also been reported worldwide, albeit at a much lower frequency, and they too give attention to the "true" presence of Jesus in the Eucharist. Listen to this one description that took place in Alberta, Canada [two detailed Catholic quotations are cited]

There are many more Eucharistic messages and reported miracles. But the question we must ask is why? Why does the apparition of Mary encourage the faithful to worship and adore the consecrated Host? Her many messages on the Eucharist have spurred the formation of multiplied thousands of Eucharistic prayer groups and perpetual Eucharistic adoration groups throughout the world. Was this her goal? Obviously yes! But might she have a much greater goal in mind?

...Attention to the Eucharistic Christ is being focused upon, not only by popes of the Catholic Church but also from apparitions claiming to be the mother of Jesus. Could their vision of a global move toward the Eucharistic Jesus really occur?

Please tell me...

Please tell me, are these the words of a born-again Christian exposing a vile and dangerous heresy? Can this by any stretch be considered a warning, or even a critique? They brim over with an awed reverence for their subject.

Again and again "she" is referred to as Mary, Our Lady, Blessed Mother, or Queen of Heaven, all in the orthodox Catholic tradition, but never (in these extracts) as a Satanic counterfeit, a demonic deception, or a dark and dangerous supernatural phenomenon.

Incredibly, the supposed "real presence" in the communion wafer is mentioned repeatedly as though it was true! ("Tests at several apparition sites confirm that the blood emanating from miraculous Hosts is authentic. These miracles are presented as proof by the apparition that Christ is truly present under the appearance of the consecrated Communion wafer.") Authentic? Proof? Truly present?



The author's belief in the alleged miraculous power of the Catholic communion host is shown again in the following quotation: "Interestingly enough, in the last example just given, the Mary apparition discloses that she is responsible for making these signs and wonders happen (rather than there being a natural rendering of the host itself)." While there are difficulties with the grammar of this sentence, it is saying that "Mary" has the power to perform signs and miracles on her own authority and does not need the "real presence" in the host to perform them for her.

Later he adds, "And as if to corroborate "Mary's" messages, at many of these apparition sites, Eucharistic miracles such as bleeding Communion Hosts have occurred." Even though he says, "as if to corroborate", he goes on to give what he obviously believes to be an objective scientific confirmation:

"No one at the institute was made aware of the source of the stains. The stains were analyzed by four different methods of chemical identification and in each case the findings were the same – the stains were human blood."

It is clear that the author of the tract is convinced that some of the so-called Marian miracles are genuine. Presumably the editors at *Lighthouse Trails* share his conviction.

Uncontested quotations can act like propaganda

He quotes "an interesting prediction" (as though it were a prophecy) by a Catholic "saint", one John Bosco, and then proceeds to treat the predictions made by the Marian apparitions as though they too were prophecies (For example, "...the triumph of Mary's immaculate heart, prophesied at Fatima").

Prophecy is in the realm of God, not Satan!

He also quotes a special advisor to the Pope, Stefano Gobbi, without any cautionary or critical remarks, and in a manner that would suggest, at least to some readers, that Gobbi was the recipient of a special message from heaven: "To Father Gobbi, the head of the Marian Movement of Priests, she proclaims that the Eucharistic Jesus will soon transform humanity!"

The supposed evidentiary power of the Marian messages, as well as the impact on the individual of personal pilgrimages to the sites where these demonic apparitions have occurred, is uncontested throughout: "Those who have visited Medjugorje or examined Our Lady's messages are convinced that the apparition teaches that the Eucharist is the source and summit of Catholic life..."

He presents the principal messages delivered via these vile apparitions as though they might possibly have some validity: "The Eucharist has the power to transform the world; the Eucharist should be worshipped; Eucharistic adoration will bring peace and unity." These are reported plainly, without any reference to the fact that they are LIES – and lies of the most dangerous kind, lies that are central to the arrival of the Antichrist and the slaughter of millions of Christians.

He also gives the title of a published source of information on the so-called miracles of the 'Queen of Heaven' – *Cenacle Formation Manual and Prayer Book* – and supplies the name of the distributor. Some readers may take this as an invitation to obtain a copy of the book (or one like it) and learn more about the miracles of "Mary".

A disturbing finale

The final paragraphs of the tract, before and after the penultimate paragraph, are possibly the most jaw-dropping of all:

There are many more Eucharistic messages and reported miracles. But the question we must ask is why? Why does the apparition of Mary encourage the faithful to worship and adore the consecrated Host? Her many messages on the Eucharist have spurred the formation of multiplied thousands of Eucharistic prayer groups and perpetual Eucharistic adoration groups throughout the world. Was this her goal? Obviously yes! But might she have a much greater goal in mind?

...Attention to the Eucharistic Christ is being focused upon, not only by popes of the Catholic Church but also from apparitions claiming to be the mother of Jesus. Could their vision of a global move toward the Eucharistic Jesus really occur?

Readers of the tract are actually being urged to reflect seriously on the meaning and purpose of these apparitions and their associated miracles and to keep an open mind on the possibility that they may actually be genuine.

The author also refers readers to his own book, *Another Jesus? the Eucharistic Christ and the New Evangelization*, which was published in a *Lighthouse Trails* edition in 2007 (with Jim Tetlow). The reference is located in the penultimate paragraph, which as we mentioned earlier is the only clear confirmation in the tract that the Marian phenomena are demonic. And yet, even in that paragraph he ends with two rhetorical questions which, as all pamphleteers know, is a good way of leaving a nagging doubt in the reader's mind. (Is it not?)

Not fit for purpose

In light of the evidence we have set out in this paper, there is no doubt that the LT tract is not fit for purpose. Not only does it fall far short of what is required, but it contains a huge amount of unrefuted material that will confuse many readers and may even prompt some of them to explore the possibility that the Marian claims might actually be true.

Let's look briefly at what it leaves out:

- (a) The wealth of verses in Scripture that condemn idolatry, notably the verses in Jeremiah that utterly condemn worship of the "queen of heaven," an abomination so wicked that the prophet deals with it at some length. Many of the "high places" that the Bible condemns again and again were devoted to goddess worship. They were an abomination in the sight of the LORD and led eventually to the destruction of Jerusalem and the traumatic dispersal of the Jewish people. The sin is IDOLATRY! It is astoundingly dangerous, and yet the tract doesn't even mention it!

"Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, **Oh, do not this abominable thing that I hate.**" (Jeremiah 44:4)

- (b) The apparition sites named in the tract – Fatima, Garabandal, Medjugorje, Betania, Akita, Naju – are all "high places"! Catholics who worship the goddess make pilgrimages to these accursed locations to seek 'her' face! This is an abomination in the eyes of the LORD.
- (c) The Catholic worship of Mary is a cult and exhibits many of the features found in the majority of cults. Its followers crave emotional consolation and supernatural signs. They have abandoned the Bible, the Word of God, and seek instead the words of an apparition, a counterfeit, a beguiling manifestation of Satan. For instance, one of the goddess worshippers mentioned in the tract, Stefano Gobbi, received "locutions" from this Marian entity and believed they were messages from heaven. In this respect he was no different from a psychic medium or clairaudient who hears "voices." These are the "voices" that are controlling the Roman Catholic Church today and leading millions of unwitting individuals to their destruction.
- (d) The long list of warnings in Christian literature against the wickedness of Marian worship and the many vile doctrines of the Roman Catholic Church. There is no hint whatever in the tract that reputable Bible scholars have for centuries warned of the dangers of Mariolatry and of the need for all born-again Christians to take the greatest care when investigating this demonic subject. None would have quoted with such florid abandon and respectful neutrality the 28 pro-Mary quotations used in the tract.
- (e) The LT "warning" does not even draw attention to the role of goddess worship in many other religions. The Catholic Mary is the universal goddess, known also as the Guanyin Goddess of Mercy by the Buddhists, Lakshmi or Sita by the Hindus, Isis by the occultists, the Moon Goddess by witches and Wiccans, Nanna by many primitive religions, and Gaia by environmentalists. She is dangerous because she is seductive, beguiling and extremely sweet and gentle. People who fall under her influence become mesmerized by her beauty. This is the Serpent at his most dangerous!

- (f) The utterly demonized condition of the so-called Marian visionaries, who are held firmly in thrall by Satan and exploited in a most perverse way for his evil purpose. LT saw fit to mention – without adverse comment – "the mystic" Maria Esperanza and the supposed visionary Marisa Rossi, both of whom display some of the most grotesque manifestations of Satan's lies of enticement and entrapment. [See **Appendix A.**]

Much more could be said on this matter. I would refer the reader to my earlier paper, [Satan in Satin - Apparitions of Mary](#), for a more detailed analysis of this sinister subject. [A copy can also be found on my website, www.zephaniah.eu]

Request

Finally, I would ask *Lighthouse Trails* to **withdraw** this tract and replace it with one that sounds the alarm loudly, clearly and distinctly; that leaves the reader in no doubt that Catholic goddess worship is straightforward idolatry and deeply wicked; that makes extensive use of God's Holy Word to demonstrate just how much our LORD hates idolatry and goddess worship; that exposes the dark Satanic nature of the Marian apparitions and the demon-possessed condition of the visionaries; that states unequivocally that the so-called miracles of "Mary" are completely demonic; and that does not act as a platform for disseminating Marian propaganda among Bible-believing Christians.

**"For if the trumpet give an uncertain sound,
who shall prepare himself to the battle?"
(1 Corinthians 14:8)**

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For further information visit www.zephaniah.eu

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Demon-possessed women whom the Roman Catholic Church regards officially as "Marian visionaries"

Maria Esperanza and Marisa Rossi are just two examples of the trance mediums or "Marian visionaries" – nearly all such mediums are women – who worship Satan in his guise of "Mary". There are a great many more similarly deluded and deceived women in the church of Rome, some of whom have been canonized – declared by the Pope to be saints in heaven. Satan uses the revolting blood signs shown below to trick millions of gullible Catholics into believing that these and similar demonic manifestations are proofs of holiness.

	Marian visionary, Maria Esperanza, displaying the so-called <i>stigmata</i> wounds on her hands.	
	Marisa Rossi with the <i>stigmata</i> cross on her forehead.	
	Marisa Rossi with the <i>stigmata</i> marks on her hands.	